841 The cessation of the menses during pregnancy is interpreted
843 discerningly, that is, that the baby is fed by the discharge and rejects the waste products from it at birth (placenta).

When a woman cannot have a child, her husband goes to find
842 a marabout who sells him an amulet which the woman must wear
[788] next to her skin. The wife, for her part, goes to pray near old
[782] tombs known to be those of venerated people. She asks God's
769 pardon for her faults and asks death to intercede for her with the creator. If the woman conceives, the husband takes the marabout
[431] an offering which sometimes consists of as much as several head of livestock.

After confinement the wife has no sexual relations with her
846 husband for a month and ten days. On the fortieth day the husband
●834 makes his wife a present of sandals and new clothing.
431

Nursing lasts on the average from two to two and one-half
862 years. Boys, however, are weaned six months later than girls, for they are more fragile, it seems, and need stronger food.

In camp the young child is placed on a cushion, lying on his
854 stomach, and kept in place by a cloth band which passes over his loins and ties under the cushion. His wrists are also sometimes attached. Sometimes a wooden frame made of arches is placed over him; it holds up cloths and protects him from flies, light,
[184] and sandstorms, all at the same time. The Ioullimmiden Tuareg use little cradles which are hooked to the arches of the tent.

At moving time the mother carries her child on her back or
[171] on her hip, held by a loincloth knotted over the breasts. This method, also used by the Sudanese, does not seem to disturb the child, in spite of the /286/ mother's movements, which are some-
[853] times quite sudden. If he cries, she nurses him until all the milk is gone; there is no question of hours or measure for feedings.

The long nursing period as well as the carrying system causes
826 the woman's breasts to sag rapidly after the first child. For the
851 Tuareg, however, aesthetics count less than motherhood, which
517 ennobles the woman.

I was told in the Ahaggar that youths may not say their 561
prayers in the presence of women for, in the course of genu- 562
flections and prostrations, they have to show their posteriors, 787
which is very "shocking"! On the other hand, old men can 834
pray before women without being indecent.

Many, besides, in order to say their prayers place them- 782
selves behind the imam (either an Arabian taleb or a Tuareg 788
who knows a little Arabic), and they make their genuflections, 793
saying, "Allahou akber" (God is the greatest) every time they
hear it said by the imam. That is all of their prayer.

There were many who told me that they did not observe 785
the fast of Ramadan, among others Badjloud, the amr'ar of 771
the Kel Ahnet. On the other hand, the Issoqqamaren
(fractions who have long been in contact with the Arabs and
still are) are more religious, and they all observe the fast.

Among the Ahaggar Tuareg there are, nevertheless, some 792
truly religious men, but they are known and pointed out and
pass for marabouts, for example, Moussa ag Amastane, Beketa
ag Ibrahim, and the Oulad El Mir'da and Oulad Mokhammed ag
Sadik.

Although the Tuareg is not religious, he nevertheless
has great respect for the marabouts whom he naively admires,
always on condition that these marabouts do not interfere with
him. Thus the marabout Beketa ag Ibrahim stated that the
dates coming from the Tidikelt, recently occupied by the
French, were forbidden by the religion. He changed his mind
later. But now, every time that he goes to ask an amr'id for
dates, the latter comments that they came from the Tidikelt
and are therefore forbidden by the religion, and Beketa answers,
"No. All that is over now, " and accepts the dates.

Religious orders are quite widespread, especially among
the Issoqqamaren. Going by caravan to the Tidikelt or the
Touat, the Ahaggar have joined the order of the Tijaniyyah,
which numbers most of its adherents among them, and that
of the Qādiriyyah. Others (usually they all are those who have